DO NOT MISS PAGES 100 & 101.

The Friend of Missions

A Journal of Old Time Religion and Sound Missionary Work

"'Tis the Old Time Religion —
And it's good enough for me."

Editors { Pastor William Fetler, Gen. Director.
Dr. A. McCaig, Principal Emeritus of Spurgeon's College.

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XIII YEAR — No. 12. DECEMBER, Anno Domini, 1930 $1.00, or 2/6d., per annum

("In the year of our Lord" may soon have a double meaning)

Christmas in Russia

There was a sad Christmas for the children in Russia this year. No Christmas Tree, for all Christmas Festivals are forbidden; no Sunday School, no Bible, no singing of joyous Christmas Carols... The spiritual night in Russia is as dark as was the night over Bethlehem nineteen centuries ago; and yet the Light came, and the Saviour was manifested. So let us also pray, as Simeon and Anna of old, until dark, sad Russia is visited by a mighty day of Salvation!

William Fetler

AN OPEN LETTER

to the Bishops of the Evangelical Lutheran Church, the Archbishop of the Greek Catholic Church, the Consistories and Synods of the Churches and the Clergymen in Latvia.

"Highly esteemed Sirs:— Bishops and Archbishop, the Supreme Councils of the Churches and Clergymen in Latvia:

I turn to you with this my personal letter with reference to the question of combating godlessness and unbelief in Latvia. I am convinced that no time should be lost and that it is impossible to be further silent. Truly, if we are silent the stones will cry out.

The terrible example in one of our neighbouring countries, where the powers of darkness have organized themselves into firmly closed ranks to destroy in the hearts of people, and especially of youth, faith in God, is a serious warning to those who stand for faith in our country. Whilst Christians are divided or standing aloof one from another, the enemy of Christian faith goes forth to the battle with well organized legions. In order that the world might believe in God, among the chief conditions laid down by Jesus Christ was this, 'Father, that they may be one as We are,' (John 17 : 11).

Of course it is to be understood that every professing Christian, in his own house and denomination, will have his own convictions which nobody can deny wherever liberty of conscience and faith reign. We must respect and acknowledge the conviction of each individual confession of faith, but there are things which are common to all Christians, and where we can go forth fully united. Among such things are the evils and curse of alcohol, vice, godlessness and unbelief.

The situation in Latvia already for many years has been such that people have laughed about the Bible, and God has been openly despised. Even to this very day we must acknowledge with shame that there is in our own land a well spread news paper, representing the largest political party in Latvia, which does not hesitate to write the word God with a small letter and also despises the church and ministers of religion. They, the exponents of such unbelief, have felt themselves strong in unity whereas we have gone every one our own way, and the sickle which our Master has placed into our hands for the cutting down of corn we have even used for the purpose of cutting one another. From this truly we must repent and must remember the words of our Crucified Redeemer Who said: 'By this shall all men know that ye are My disciples, if ye have love one to another,' (John 13 : 35).

To be sure, we also should go among the people with the red flag, but the red of our flag will point, not to the blood of our brethren who are fighting one another, but to the Blood of Jesus Christ, the Son of God and the Saviour of the world, Who died for our sins on the Cross of Calvary.

It seems that the very last time has come when we should understand our great commission and with united power go forth to the carrying out of this great commission, which is to 'preach the Gospel to every creature.'

I fear that if we will not understand this psychological moment of our nation, this hour of crisis, the day may pass by and never return.

The whole of our nation is at present at the cross roads of its spiritual values. In the middle of the cross roads there is a sign-post with one arm indicating unbelief and destruction, and with the other pointing back to God and the Bible. We can safely assume that almost eighty per cent of the Latvian young people are growing up almost heathen. They do not know God, the Bible, or a holy life. Thousands of our youth who attend our schools do not go to church, and are not interested in God or in His Holy Commandments, but they sink into darkness, and thus the nation is losing its spiritual health and the sense of men of honour. In ignorance and bewilderment of soul, our youth looks around and seeks for leaders who will go ahead with strong conviction and lead it towards the goal, a goal which will not end in a will-o'-the-wisp in the marshes of the soul.

A proof of the foregoing is the following case. A few days ago I received a letter from a person who not long ago began to attend my English Classes on Saturday evenings. In these classes I give instruction in the English language, chiefly from the English New Testament, and as a foundation for these lessons I took the Lord's prayer, 'Our Father which art in heaven.'. Notice what one of the students of this English Course writes about it: —

'24th November, 1930.

Esteemed Mr. Fetler,

Please pardon my disturbing you for I know how precious your time is.

Through my lack of attention I do not know where in the New Testament is the prayer, 'Our Father...' I have heard **but I do not know what is God.** *I have paid no attention to this matter, and therefore I have neither New Testament nor Bible, and so I cannot find this prayer. Please tell me about it, for otherwise I cannot prepare myself for my next English lesson. I desire by all means, boldly and definitely, as you told us in the last lesson, to learn to know and to understand wha t is God.*

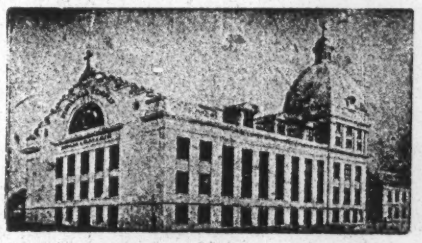
Your pupil.'

Is not this letter as the voice of one crying in the wilderness, which knocks at the door of the hearts of those of us who believe, and asks for an answer and for help? The voice of this young woman is practically the voice of the whole of our Latvian youth, for those young people who still go to church are very few, and those who love the Word of God are still less. The children of *today* are the citizens and leaders of the Latvia of *tomorrow*. If we allow this psychological moment, when the nation is still waiting, to pass, it may happen that our nation will turn to the dark road of godlessness, and then when we, the shepherds of churches, will endeavour to call it back, it may be too late; the people will go their own way and leave the Christian Church and its leaders to their fate. To some extent Latvia already has experienced that not so long ago.*)

Sensing all this deeply in my heart, with the greatest submission and humility, in the love of Christ, I request our Latvian Bishops, Church Councils, and also all religious leaders, to think over this situation seriously and to join hands in a great united effort. When the fortress is in danger of attack from outside, true patriots do not ask who the watchman was who gave the alarm and called the garrison to the battle, and whether he belonged to their party or not. Going forth to battle against the common enemy we dare no longer speak about separate parties and regiments, for is it not written 'One is your Master, even Christ; and all ye are brethren.' (Matthew 23 : 8)?

William Fetler
Pastor of The Salvation Temple,
Riga, Latvia.

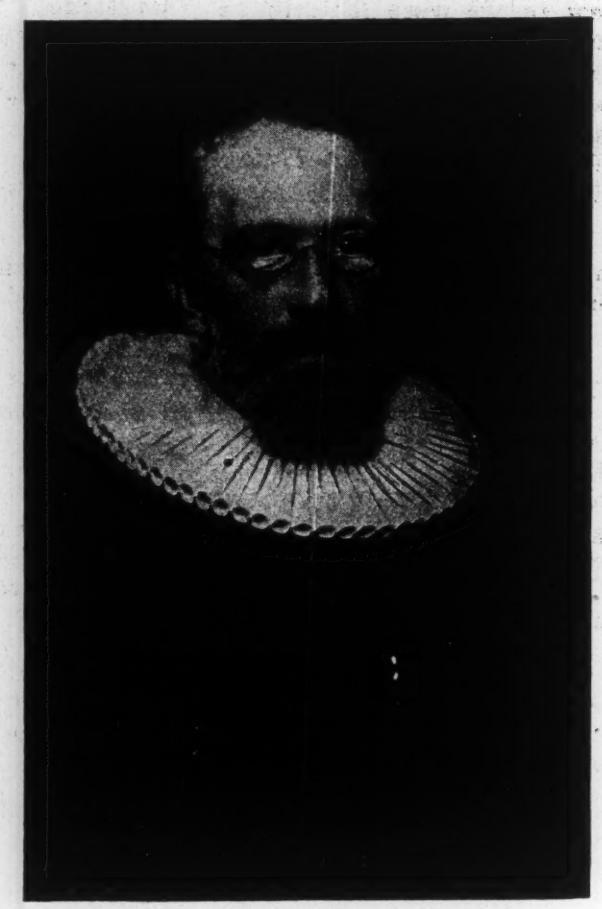
2nd December, 1930."



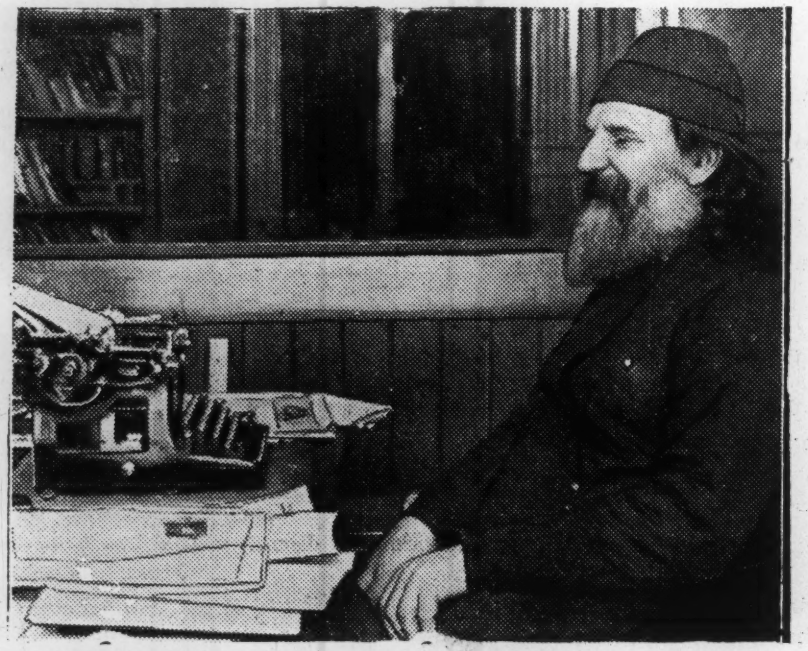
The Salvation Temple.

*) A little over ten years ago, during the communist reign in Latvia, many churches were desecrated and burnt down and thirty-two evangelical pastors were shot by the communists.

The Right Rev. Dr. K. IRBE,
Bishop of the Latvian Lutheran Church.



The Right Rev. Dr. POELCHAU,
Bishop of the German Lutheran Church in Latvia.



The Right Rev. Archibishop JOHN POMMER of the Greek Orthodox Church.

CHRISTMAS CHEER!

Just as we were making up this issue of the magazine there reached us from America a number of most encouraging letters. These contained, among other things, a legacy from Ontario, an intimation that a substantial amount is coming from another estate, an undertaking by a Baptist Church in Toronto to support a Missionary and his wife in Soviet Russia at the rate of $720 per annum, and a gift of $500.

In addition to these we have received a number o promises from Baptist and other Churches in Canada and U. S. A. regularly to su pport our work.

For all these we are very grateful, but what is even more comforting, is the expression of confidence in us, the sympathy expressed with us in the campaign of slander to which we are being subjected, and the encouragement and inspiration afforded us to renew our efforts for the evangelisation of sad Russia, and the Gospel-hungry people of the Border Lands. We hope to refer to these letters more fully in our next issue. Meantime we take courage and press forward, following "The Christ The King."

Jesus, my Saviour, to Bethlehem came,
Born in a manger to sorrow and shame;
Oh, it was wonderful — blest be his Name!
Seeking for me, for me.

Jesus, my Saviour, on Calvary's tree,
Paid the great debt, and my soul He set free;
Oh, it was wonderful — how could it be?
Dying for me, for me.

Jesus, my Saviour, shall come from on high,
Sweet is the promise as weary years fly;
Oh, I shall see Him descend from the sky,
Coming for me, for me.

A. N.

BIBLE MOVEMENT IN LATVIA

The Great Bible Demonstration in Riga on 24th August, gave an impetus, in God's providence, to further activities in the same direction. When Pastor Fetler, with representatives of dfiferent evangelical churches including the Salvation Army, called on the Bishop of Latvia, Dr. K. Irbe, he received them kindly, expressed his personal sympathy with the movement, and advised them to work for similar Bible Demonstrations throughout the Republic of Latvia. He also counselled the delegation to call on the Archbishop John, the Head of the Greek Catholic Church, which they did. Later, the Archbishop, together with the Bishop of the Methodist Church, graciously accepted the Honorary Presidency of the Bible Movement.

On November 25th, in the hall of the Young Women s Christian Assosiation of Riga, a temporary committee had convened a special gathering of representatives from different churches to discuss further plans along the line of organisation of this work. There were present two senior pastors of the Lutheran Church (one of them the chief of the Riga diocese), and several other Lutheran pastors; a representative of the Greek Catholic Synod, the President of the Greek Catholic Temperance Society, the President of the Second Baptist Union and several other Methodist and Baptist Ministers, the Head of the Moravian Church in Latvia, representatives of the Salvation Army and others.

The meeting was very cordial in spirit, and expressions of goodwill were made by all the speakers. It was decided that the Lutheran and Greek Catholic representatives should discuss the matter in their Synods, and another, still larger, gathering should be called for December 16th in the Prayer House of the Moravian Brethren. Upon the suggestion of Pastor Fetler, Chairman, it was unanimously decided to invite the Bishop of Latvia to preside over the next gathering, when it is hoped further plans will materialize for a united effort with the slogan, "For God and the Bible against unbelief and godlessness".

We ask our readers to pray for this important work on behalf of God's Word.

In connection with the Bible Movement in Latvia, Pastor William Fetler has addressed an open letter to the Bishops of the Lutheran Church, the Archbishop of the Greek Orthodox Church, the Consistories and Synods of the different churches and the Clergymen in Latvia, inviting them to unite hands in a stand against godlessness and infidelity throughout the country.

As this open letter deals with important matters in connection with the advance of the faith we print it here in full.

THE BIBLE CRUSADER

The Word of God — the Sword of the Spirit.

PERSONAL EXPERIENCES OF LIFE IN SOVIET RUSSIA

SUFFERINGS IN SOUL AND BODY

In the beginning of October, on his journey from S. R. to his homeland, via Latvia, a brother visited Riga. He was obliged to suffer greatly in the "Educational Establishments" (prisons) of the G.P.U. at M. and M.

This unfortunate brother, intending to visit the Mission Field in Japan, was well supplied with spiritual literature, and having received a transit visa was on his way to the first boundary, Vladivostock. He tarried in M. for some formalities concerning his luggage, and as he went to the station was arrested by two tschekists, who took him to the G.P.U. in L. There he was accused of being a spy and of being connected with clergymen who are also suspected as spies. After this he was carefully searched and sent to the prison at B.

Here this traveller spent four months among the other prisoners, some of whom were intelligent people (engineers, merchants and clergymen), in a heavy atmosphere of distrust and suspicion one of another. He was then transferred to the prison in M. and after being very badly treated for a month and a half was conveyed to the Latvian border. Travelling through the town of Dvinsk he arrived safely in Riga.

At Moscow all his literature, as well as his lugguge and money, was taken from him. The long imprisonment and the sufferings in soul and body have undermined his strength and destroyed his health.

Taking advantage of this eye-witness's stay in Riga, and of his having just come from the "Paradise" of S. R., we had a long talk with him concerning religious life over there.

To the question as what influence the Protest Movement of the West had had against the persecution of religion in S. R., he said, that based on the arguments which he had with the representatives of the Catholic and the Orthodox clergy, he formed the impression that for a while it had seemed that the Soviets would limit the persecution against religion, but that now in fact they were going on in a quicker and stronger tempo to destroy religion under various pretexts, especially under the pretext that adherents to religion are spies.

Touching the question of the relationship between the Catholics, the Orthodox and the Sects, he could give no definite answer, because as most of his time was spent in prison his opportunity for observation was a narrow one. Regarding the relationship between the Soviet and the Sects, the latter are taken more seriously and cautiously and watched more closely than the professing churches, Catholic, Orthodox and Lutheran. The reason for this we find in the testimony of representatives of the Soviet Government who say, "The Sects have much deeper grounded religious beliefs than the professing church. They fathom the Scriptures and have a considerable knowledge of the Word, acting according to it. (Rom. 13 : 1). They are subject to Authorities, and being spiritual they act contrary to the Bolsheviks." Therefore, the Communist Party looks upon them as particularly injurious enemies of the Soviet's power.

YOUNG PEOPLE LOST TO RELIGION AND THE CHURCH

Regarding the attitude of the present youth of S. R. to God and religion, our informant said that we may consider the young people as lost to religion and the church. In consequence of the complexity of family life and material circumstances, and also as a result of the continued ungodly fellowship in the Young People's Union of the Communists, the young people are forced to leave religion and the church. They have no religious convictions and therefore they are easily open to atheistic influence. Besides this, by virtue of the ideology and mind-training of the International Union of Communists, every one who belongs to any religion is counted an enemy of the Soviet Government and stands therefore in inevitable danger of being persecuted if he does not forsake his religion.

Though there are still some churches open for services (this brother was able to assure himself of that, for he crept into one or two of them), their upkeep is most difficult because of the exorbitant taxes the church people have to pay. For example, a Lutheran church at Moscow pays a tax of $9,000.00 (£1,800. O. O) for one year, and besides this it is a fearful thing to attend a service, and so our brother was warned not to attend any religious meeting upon his arrival in S. R., in order that no suspicion should be aroused.

Finally he spoke of the awakening of religious life in S. R. In the districts in which the G.P.U. rules it is hard for any religion to succeed. The inhabitants are most oppressed. Only in some secluded corners which are termed "Bears' Caves," and where the soviet power is not so strongly felt, can there be anything like progress in Christian life. But such places are very few in S. R. Naturally it is a public law that not only open Gospel Meetings but also the closed or secret meetings are quite excluded. Moreover, there are no spiritual leaders or even lay workers, for almost all of them are in prison.

Such were this eye-witness's impressions of the religious life in Soviet Russia.

NO INTEREST IN LIFE

From a brother in **Russia** we have just received a letter dated 17th May, 1930, which travelled a long way round before it reached us. Among other things the brother says, "I will write about the life here as it is really is. To tell the truth we have no interest in our life for it reaches down to the depth of poverty. Among us there are some who can breathe, but some are near to starvation. The market price for flour is 20 roubles a pood ($10 or £2 for ap. 36 lbs.). There is almost no meat... we can never obtain it anywhere. When the communities were organized in the winter the peasants killed their cattle. Then the authorities commenced to give the meat out in portions, after three days one pound, and then almost nothing. Of oats and similar cereals we are given so many grammes per month, and then only on presentation of a ration book. It is impossible to obtain vegetable butter.

SUFFERINGS CAUSE LOSS OF USE OF HAND

The life here is praised, but there is nothing to eat. I visited my relatives. Father was ploughing in the community and so received his food with the horses, but mother with the others almost died from hunger, and because of all these sufferings she lost the use of her right hand. I speak the real truth. People with large families who have no regular work and are without the food cards are in very great grief. Pesonally I am better off because we are only two and have a higher salary, but nothing is left over. I do not want to write these sad things. I want to be joyful, but if I should try to be it would only be false. Part of the brethren are imprisoned, some are exiled, some have been silenced and some have run away. The registration of the churches is not successful in all places, and for this reason, in many parts, no churches are to be found, but the Lord still gives strength, and there are some brave brethren who are fighting with godlessness successfully and not without joy.

TRAIN LOADS OF PEOPLE SENT TO THE NORTH IN WINTER

The life of the brethren here is perishing, because they are dismissed from work and sent to Siberia or to the Ural to cut wood and they get the smallest allowance of food. I do not want to write more, but this is only a very little and not the end. The winter will come and we have to expect the same as we saw last winter, when, in the cold and frost, train wagons were loaded to the utmost with people and sent to the sparsely populated districts, and to the woods, with small children. A sister there says that they cannot obtain lamp oil or sugar, and that she can get only raspberry tea. The husband is sent to work and she does not see him although she lives only 50 versts (ap. 33 miles) distant. She herself, with the three children, lives in a village where there are only seven blocks of houses and all around there are woods and snow.

The relation of the proletariat to the "kulaks" (peasants who are supposed to be well-to-do) is such that they simply nail a piece of wood or iron on their gates with the inscription, "because the kulak has not fulfilled the proportion of bread he is boycotted." We may not speak to him or give him goods, in order to fulfil the will of the proletariat, and the man is on the point of being exiled. If we were to take the proletarian from Moscow and place him side by side with the 'kulak' and give him all that the kulak has, the proletarian would not have sufficient for food for a month."

FIVE YEARS IMPRISONMENT WITHOUT CAUSE

The following is an extract from a letter from **Russia**, dated 22nd May: —

"We are still in health, but we live without joy, only in sorrow and tears. I was left alone with the two children. John was arrested and sentenced to five years in Archangel; we do not know for what reason. C. also was sentenced to three years in the same place. John writes that only sufficient food is given to drag the life through. This is all permitted by God because here God is not recognized. I myself still hold to Him and the longer I live the greater becomes my faith. It has been appointed for us to suffer so because God wants to try us.

I had only a cow, three sheep and a four years old horse. I had to sell the horse because the land was taken from me and I had to leave the house not knowing where to go and what to do. I do not know how I shall live but I trust the Almighty God Who holds us in all sufferings and joys. He is always near us. My little daughter has to go as a shepherdess, although she is only five years of age. We can do nothing else since it is impossible to hire a shepherd because we have no bread to give him. We do not know how we shall live this next year."

LIFE IN S. A. A DREADFUL EXPERIENCE

A third letter, dated 21st August, says: —

"I have just succeeded in getting your address, and so I am writing you to enquire whether it is possible to buy cloth of any kind and foodstuffs, because here it is not possible to get cloth of any kind. Sugar I have not seen for a long time. Every month we have to pay to the co-operative 25-35 roubles ($12.50—$17.50 or £2.10.0—£3.10.0) and even more. Our animals are all under control and milk all has to be sent to the factories, while we ourselves have to suffer from hunger. To speak simply it is a very dreadful position, and especially where we live for there are marshes and nothing grows so that it is difficult to even provide food for our cattle. This year we could not even keep a sheep having no food for the animal, and we have only three cows left, for if we kept more, there would be trouble. For a month it has been raining and the fields are under water. Maybe we shall be obliged to sell all cattle and go to we do not know where.

BELIEVERS IN SIBERIA MUST PRAY WITH LIGHTS PUT OUT

A most interesting letter has just reached us from the Far East of Soviet Russia, on the Manchurian Border. It will be read with deep feeling by many of our Friends all over the world.

"4th November, 1930.

"Your letter and tracts received. Thank you. We all rejoice from the depth of our hearts that you have such freedom and can freely preach and hear the Word of God. Especially we are glad that the brethren and sisters do not forget us and are praying (in Riga) each Thursday for our unhappy native land. Give our hearty greeting to Pastor William Fetler although he does not know us personally, but we all know his name very well and love him very much, and believe that we shall all meet at the feet of Christ. We also now every Thursday pray earnestly, although not openly, but we gather some people, close the doors, put out the lights, and pray. We hope and believe that the Lord will speedily answer us.

Also please give our hearty greeting to Brother Robert Fetler and his wife. We thank him for the Light which he brought to us in the Far East. The seed sown by him has not remained without fruit. We always remember our dear brother and sister with love and gratitude. I write this letter with prayer, and believe that the Lord will convey it safely to its destination.

We do not now have regular meetings because we refused to register. [Translator's remark: — This means that they refused to comply with the G.P.U. (Secret Police) law that three men elected by the G.P.U. should become the leaders of the church.]

PREACHERS SUFFER HUNGER

Our preacher was arrested, but the church prayed earnestly with fasting, and he was liberated and now encourages and consoles us. But we are not now able to help him and his family in any way and so they are obliged to suffer hunger. Our labouring brethren were commanded to work excessive hours on Sunday. [Translator's remark- — Until this time the brethren worked until four p.m. on

(Concluded on page 106)

A SHORT BUT SUFFICIENT STATEMENT CONCERNING Mr. E. E. SHIELDS' 80 PAGES

By the Financial Board of the Russian Missionary Society, London, England.

The Members of the British Council have received, as doubtless hundreds of others have, a volume of 80 pages from the pen of Mr. E. E. Shields. Some two and a quarter pages are devoted to the announcement of a new American Society named "The Russian Missionary Society Incorporated"; another three quarters of a page to the printing of two sublime passages of Holy Scripture, one of them referring to the Body — the Church, and its Great Head; and the other 77 pages being devoted to the alleged misdeeds and misrepresentations of certain members of that "Body the Church", namely Mr. Fetler, the British Trustees, and others.

Whether THE ENORMOUS EXPENSE OF THIS VOLUME is met out of the Funds of the American Section of the Russian Missionary Society, or of the Russian Missionary Society Incorporated, or partly from one, and partly from the other, remains to be seen. Perhaps it comes from the "charitable" subscriptions of people anxious to forward the work of the Church!! It is probably too long for many to read, which is a pity, AS IT REVEALS ON EVERY PAGE THE SPIRIT AND TONE OF ITS AUTHOR. We have given careful consideration to the question of what is the best course to adopt, and have decided that a large expenditure of money in a long reply would be wrong, especially so when the need on the Mission Field is so extreme and urgent. We, therefore, content ourselves with 4 brief observations on the publication: —

(1) IT ABOUNDS WITH STATEMENTS THAT ARE NOT TRUE AND STATEMENTS THAT ARE MISREPRESENTATIONS OF THE TRUTH. One instance, among a multitude of these, may be referred to. On page 79, referring to the General Secretaryship of the British Section, Mr. Shields expresses his thankfulness, that one Brother who had been approached, and who had the matter under consideration, made careful investigation, and then declined to accept the Office. The facts are: —

(A) The Brother approached us, not we him.

(B) He was fully informed of Mr. Shields' attack, and nevertheless was anxious to be appointed.

(C) For reasons of our own, it was we who terminated the negotiations. OBVIOUSLY, if even one of Mr. Shields' statements is thus proven to be absolutely false, how much reliance can be placed upon the rest?

(2) The men who are arraigned as untruthful and dishonourable throughout the pages of the Volume, are not unknown men either in the British Isles, or the U.S.A.

(3) So far as Pastor Wm. Fetler is concerned, we call attention to the challenge he made to Mr. Shields, namely, to submit himself to a complete investigation before an impartial Tribunal of acknowledged Christian Leaders. That challenge is only held up to ridicule in the Volume referred to. Why should Mr. Shields, if he has nothing to hide, seek to cover up this serious challenge by sarcasm?

Pastor Wm. Fetler STILL dares Mr. Shields to meet him before such an unbiassed public court. Why should Mr. Shields fear to face the finding of such an impartial Tribunal?

(4) Finally, if due weight is given to the following facts, the foundation is removed from Mr. Shields' Volume, and the whole fabric falls.

(A) Mr. Shields came to England for the special purpose of co-operating with Pastor Fetler and his associates; according to his own statements, "not to impute motives" or "make charges".

(B) During the London Conferences Mr. Shields expressed himself as being willing to continue to co-operate with the Leaders of the Russian Missionary Society, provided he could have is own way with regard to the Magazine.

(C) It therefore follows that Mr. Fetler cannot be all that Mr. Shields makes him out to be, else Mr. Shields would not have been willing to work with him at all, and certainly would not have expressed himself as being willing and ready to continue to "co-operate heartily in the work of the Society". (See page 49 of Mr. Shields' Volume.)

We rely upon God and His promise. "No weapon that is formed against thee shall prosper". We rededicate ourselves to the service to which God has called us, and with the utmost confidence we leave this whole matter to the unbiassed judgment of God's devoted people, for whose support we are deeply grateful and for whose continued help we confidently appeal in the interests of the Russian People and their needs.

All correspondence and contribution for this work should exclusively be sent to: —

FOR U.S.A. AND CANADA.
The Russian Faith Mission,
476, Lauder Avenue,
Toronto, Ontario, Canada.

FOR AUSTRALIA.
The Russian Missionary Society,
4. Albert Avenue,
Chatswood, Sydney, N. S. W.

FOR GREAT BRITAIN AND IRELAND.
The Russian Missionary Society,
43. Newington Butts,
London, S. E. 11. England.

OR DIRECTLY TO THE GENERAL DIRECTOR,
Pastor William Fetler,
British-American Mission,
Salvation Temple, Post Box 679, Riga, Latvia.

All cheques should be crossed, and letters containing Treasury Notes and Dollar Bills should be registered.

ILLEGAL DECEPTION By Mr. E. E. SHIELDS

We deeply deplore the necessity for referring once again to the misrepresentations of which Mr. Shields is guilty. We desire to devote ourselves directly and entirely to the positive service to which Christ has called us: But we have received from the United States of America a letter written to one of our Supporters by Mr. Shields on the 17th November, 1930. This letter is typed on letter paper of the Russian Missionary Society, American Section. This paper carries on its margin the names and addresses of the British, German, Polish, Australasian and New Zealand Sections. This is clear and

DELIBERATE DECEPTION.

Mr. Shields has been dismissed from the Russian Missionary Society, so has no right to use this paper and sign his letters as "Home Director and Treasurer." Mr. Shields and his two colleagues, who form the whole of the American Section here referred to, claim that they have the legal right to continue the American Section. Even if we agreed that these three men were within their legal rights (which we certainly do not), we could not allow them to pretend that they are still in alliance with all these other Sections. They have never dared to claim any such connection. We most emphatically protest against the use of this misleading notepaper, which constitues a legal and indictable attempt to deceive the American public, and lead them to believe that Mr. Shields is still co-operating with these other Sections. Mr. Shields might plead reasonable excuse if he were using up a stock of old paper, but this paper sent to us is new and specially printed, and from the heading and margin all reference to Pastor William Fetler and the Riga Headquarters has been eliminated. This makes it certain that the deception was deliberately intended and planned. All the Sections referred to in the list are still working under the General Directorship of Pastor Fetler. According to the constitution and by-laws, every Section is governed by and responsible to Headquarters, and can only exist in relationship thereto. Everyone of these Sections, united in the International Council of the Russian Missionary Society, has broken with Mr. Shields. The only authorised Representative of the Headquarters of the Russian Missionary Society in America is, "The Russian Faith Mission," 476, Lauder Avenue, Toronto. Ontario, Canada.

Mr. Shields and his two Colleagues stand absolutely alone, and have no connection whatever with the British, German, Polish, Australasian and New Zealand Sections of the Russian Missionary Society, or with the Headquarters. Moreover the "Field among Russian People" on this paper includes six Countries. To our knowledge Mr. Shields has a few Workers in only one of these lands, while our Society still has Workers in every one of the Countries named on the list.

It is passing strange that those who have issued an 80 page "Statement of Facts" in order to damage Pastor Fetler and God's work under his hand, should set forth a whole series of untruths on this paper. We are content to leave these "facts" to the unbiassed judgment of our fellow believers.

Our Readers also should know that while our Associate Director and Treasurer-in-Chief, and the General Secretary were on tour in the Field during the month of December, 1930, they learned that several of the Missionaries in no way connected with Mr. Shields, have been approached by him, soliciting them to sever their connection with the Society for which they now work, in order that they might serve him. We shall rejoice if any other Society can add to the number of Missionaries working on this needy field, but we deeply deplore this attempt to take from one Society workers to serve another. Surely such action is detrimental to the interests of the Kingdom of God.

CHRISTMAS IN SOVIET RUSSIA

Preparations for a new attack on religion.

The Association of the "Godless" announces a new attack on Religion. A special anti-religious campaign is being arranged on the occasion of Christmas. It is to be carried out with strengthened energy throughout the country in towns as well as in villages and especially in schools, and is to serve as a first step to the new action programme of 1930/31, worked out by the Office of the Association of the "Godless" during its last session. The beginning of the anti-Christian campaign is fixed for November. The new anti-religious action programme includes the following five points:

1) All members of the Association of the "Godless" are to enter the communistic impulsive troops.
2) Anti-religious exhibitions are to be arranged.
3) By intensified efforts the number of adult members shall reach 9-½ millions, and that of the young 3-½ millions.
4) Anti-religious cells or centres have to reach 25,000 in towns and 70,000 in the country, and 30,000 anti-religious groups for children are to be formed.
5) There are to be arranged anti-religious campaigns against the Jewish autumn festivals, against Christmas, Buddhist and Mohammedan festivals as well as against Easter, dealing separately with the Protestant, Jewish and Catholic Easter festivals.

According to the report of Jarosslavski, the leader of the movement, the Association of the "Godless" has at present more than 3—½ millions of members. In the newspaper "Pravda" ("Truth") he calls for stronger anti-religious action, and requires a more vigorous propaganda beyond the borders of Russia to be carried through. The communistic parties outside of Russia are to be urged to intensify their attention in their struggle against religion.

In Russia itself the struggle is still being continued by strict measures. Churches are being closed and often transformed into cinemas. Monasteries are turned into schools. During its first season the theatre of the "Godless" in Moscow arranged 94 performances that were frequented by 80,000 workmen and soldiers of the Red Army. A subsidy from the State for the enlargement of this enterprise has been requested. The number of anti-religious universities increases. There have been recently founded new anti-religious universities in Leningrad and Sevastopol. 19 impulsive troops of the "Godless" and many dozens of anti-religious cells have been established in the university of St. Petersburg. Pioneers for anti-religious actions are systematically trained. The establishment of an observatory in the towers of St. Isaac's Cathedral in Leningrad has been commenced. The Cathedral of St. Isaac itself is, as is known, turned into an anti-religious museum.

International Christian Press Commission.

THE MISSIONARY COW

There is a family, husband and wife (both believers) and seven children. When life in Riga became too difficult, two of the elder children were sent to the country to work as shepherds. Later the mother, with the five younger children, also went to Latgalia where living is cheaper, because the father was unable to earn sufficient to support the family in Riga. During the last few days before her departure much prayer was made in simple faith, that the Lord would supply what to them was most necessary, **a cow.** Unexpectedly through a little article which appeared in the German Magazine, we received the first gift of ten shillings, which meant one hoof of the cow. The sister herself was praying fervently to the Lord because the children were sick owing to lack of necessary food, and she was unable to buy milk even with money for her six months old baby, since the unbelievers by whom she was surrounded, being very superstitious, would not sell milk to a Baptist, fearing that their cows would become ill. As this sister was praying there in Latgalia, the Lord was touching the hearts of His children in different places to help her. From America there came a donation of $5.00, and in a short while, in a most marvellous way, the whole amount necessary for the purchase of the cow, about £6.10.0, was forthcoming. The Lord wonderfully helped us to find and buy a good cow. In the meantime Brother Vetsman and I had been to this sister, Sister Marshel, in order to help gather the rye from the field. The need we saw there is indescribable. On the day of our arrival she was without milk for the little baby. She had previously, after beseeching a fairly well-to-do neighbour, obtained a promise that he would supply her with milk. She paid three shillings in advance, but on this particular day the man refused to allow her any. The poor little children, underfed, living only on potatoes and coarse black bread, were suffering from abscesses caused by scrofula (struma). The window frames were without glass, and many of the most necessary things were lacking, but in spite of this, the face of Sister M. was shining with inner joy and her joyful song of praise to the Lord witnessed to the neighbours that she was indeed a child of God.

We began to work. Br. V. cut the rye and prepared the cowhouse for its future occupant which, about five miles distant, was waiting to be bought. I went with Sister M., and purchased, for about £6.0.0, a cow with all

Sister M. and her children, with Missionary Vetsman and the Missionary Cow.

good qualities, so that there remained sufficient money to buy a chain, pails, jugs, etc. On the way home, the sister, leading the cow, wept for joy and thanked the Lord. As we neared the home, Br. V.and Sister S., who were working in the field, met us with the joyful Russian song, 'God is love, Oh, what happiness,' in which song we joined. The neighbours came out of curiosity to meet us, and the children embraced the God-sent milk giver. It was a wonderful picture, which will never be forgotten.

On our departure from Dagda, the passport inspectors, handing us our passports, asked us not to preach to them but to go to Soviet Russia, where the

(Continued on page 103)

Trials and Triumphs on the Mission Field

[NOTE: We consider that the tidings from our beloved Missionaries form the most interesting pages of our Magazine and we feel sure that the following messages (translated from the Russian by Miss Natalie Grushenkova) will be read very gratefully and prayerfully. Let us continually remember at the Throne of Grace these devoted workers, while we thank God with all our heart for the blessing He has so graciously given.]

POLAND

SURRENDERING TO THE LORD.

"We had a big meeting in the village **Kolosovo:** a number of believers, who arrived from the neighbouring villages, testified that the Lord speaks to the hearts of sinners in many places, and those who hear wholeheartedly surrender themselves to Him. Towards the end of the meeting I asked whether there were souls who wished to begin to serve the Lord and to be prayed for. Two people, who had already for some time attended the meetings, made the decision to serve the Lord and expressed their desire to be baptized. One of them is an old man of 74, another is a woman who, previously to her conversion, was very much opposed to the Evangelicals, but now is one of the most earnest Christians. Glory and thanks be to Him alone: for He seeks the lost and lifts them out of the miry clay; therefore let us unceasingly praise His holy Name."

I. Ternovoy.

HAPPY MEETINGS.

"On the 2nd August we were able to arrange meetings for the first time in the villages **Schegliki** and **Phillipovichi.** The Lord's blessing rested on both of these meetings. In the village **Phillipovichi** people were specially interested in the Word of God so that it was most difficult to part with them. The meeting over, we walked out into the street and here again we talked for a long time about Jesus. No one opposed our meeting: on the contrary, everybody asked us to come again another time and to visit them as often as possible. . .

On the 17th August we had a blessed meeting in the village **Koulkovo.** Many people gathered together. At this meeting a Jewess showed a particular interest in the Word of God.

On the 31st August there was a very good meeting in the little country place **Zhabinka.** There were many listeners and among them a good number of Jews. Some of them asked us for religious literature in Yiddish. We hope to arrange more meetings there. There seems to be one difficulty, and this is the absence of suitable halls. But we must put our trust in the Lord, Who will surely help us in this in His own time."

S. Fedinich.

TESTIMONY OF THE "HEAD OF A VOLOST".

(Chief of the district)

" 'I attended a wedding of believers for the first time in my life and it left a great impression upon me. I am already 50 years old and in my life I have attended weddings of different classes of people, of different nationalities and in different places — Zhitomir, Kieff, etc.; I was among Russians, Germans, Czechs, but I must confess, that I never experienced that which I have felt to-day among the believers, in the family of God.' "

T. Kaplun.

ATHEISTS IN THE MEETINGS.

"We had a blessed meeting in the village **Okaleva** where a baptismal service took place. These meetings were attended by many people. Amongst them there was a number of those who were opposed to us and who said that they would never come to our meetings; but it is interesting to notice that these opposers were the very first to arrive at the meeting. They listened with great attention to the Word of God. Atheists visited our meetings in other places as well. We always had long talks with them after the meetings. Let us hope and earnestly intercede for them before the Lord, that He may grant them spiritual sight."

J. Guretsky.

HINDRANCES.

"The Greek Church clergy try to hinder the work in every way and quench the religious thirst by all kinds of so-called miracles. At present they are taking round a woman who has just awakened from a long period of sleep. This summer we were also visited by Brother Kondratyeff from America."

P. Beechik

THE LORD IS BLESSING.

"On the 9th and 10th August we held crowded and blessed meetings, the occasion being a wedding. Brothers and sisters flocked together from all parts of the district in order to be present at the wedding; there were also visitors from other country-places such as: **Lyda, Slonim, Albertin, Novoselie,** etc. **Brother Gutshe** from **Lodz** was ministering with the word in all these meetings; he also conducted the wedding ceremony. The hall was packed to overflowing, even the adjoining yard was filled with people, so that the window-panes had to be removed in order to allow others to hear the Word of God; the heat was unbearable. Nevertheless, perfect silence reigned in the room. It is interesting to notice that there was a goodly number of cultured people (intelligentsia) present at these meetings. They listened with great interest to the Gospel messages and were very pleased and satisfied with all they saw and heard in the meetings."

J. Shatura.

THE MISSIONARY COW

(*Concluded from page 102*

people do not know about God. But truly the Lord has placed there a better preacher, one who witnesses without words — the cow which He sent to the family M. The surrounding people did not believe our words, but they saw with their own eyes the love of God manifested in deeds, and in His care for His children. There is not much more to say. Sister M's, needs are far from being supplied, and I cannot forget the conditions of poverty in which they are living. The Lord allowed me to see all this and has put it upon my heart to tell you, so that the good work which has been begun may be continued.

I would like to express my heartiest thanks to all who have helped. They have truly obeyed the voice of the Lord in their hearts.

THIRST FOR THE WORD OF GOD.

"In the village **Gruziatino** where people recently were very much opposed to the meetings, they now beseech us to visit them and to hold meetings in their place. We experienced much joy in visiting this village. Old and young came to the meeting and listened very attentively to the Gospel message, for which they thanked us very heartily afterwards. People in the village **Velitske** are thirsting indeed for the Word of God, and asking us to visit them oftener. Curiously enough, it is the same place where formerly our brethren were beaten and driven away from the village.

Praise God, His work is growing fast. We ask your prayers for our district as well as for ourselves."

N. Bulchuk.

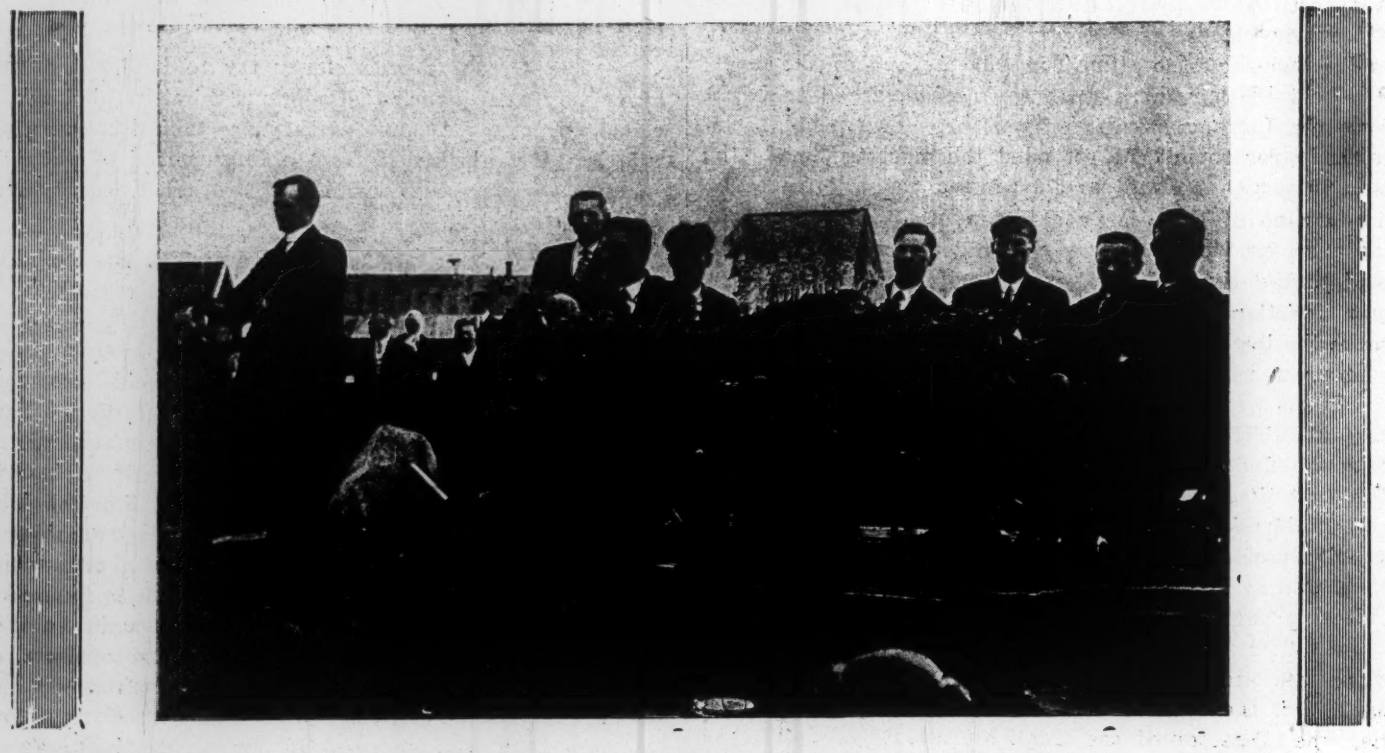
CONQUERED BY THE WORD OF GOD.

"At one of the morning meetings in the village **Krasnoselie**, the Lord spoke definitely to the heart of a young girl, who expressed her desire to serve Him. Towards the end of the meeting, the mother of the new convert dashed into the meeting-hall loudly protesting, 'Why do you induce my daughter to abandon her old faith and to join your creed?' Perfect silence was in the meeting when I gave her my answer; everybody listened attentively to our conversation. I said in the presence of the whole congregation: 'I never induced your daughter to join our church, and I can assure you that no one has ever heard of my persuading anybody to abandon their faith and to join our creed.' 'Why then, attending your meetings, does my daughter quarrel with me at home and not obey me?' said the woman. 'The doors of the temples, prayer-houses, churches, chapels and synagogues are always open for anybody to come in for worship', I replied, 'If I went into a Greek-Orthodox church, I am sure I would not have been driven out of it, just as well as no one has the right to drive your daughter out from our meeting. Anyone is free to come and listen to the Word of God. And as to the fact that your daughter disobeys you, I think you are to blame here yourself, for not having taught the parents not to provoke their children to anger, but to bring them up in the Spirit of God. Did you do accordingly?' The woman answered: 'No.' Then I said to her: 'From now on, I heartily invite you to come to our meetings together with your daughter, and I advise you to seek and to turn to the Lord with all your heart. Then, like your daughter, you will receive a great joy in your heart and peace with everybody; peace without which you will never see the Lord."

I. Mudroha.

THE HAND OF THE LORD.

"We had a baptismal service in the village **Simanovichi.** The Lord awakened several souls from their sinful sleep. They expressed their desire to enter into Covenant with God through baptism. There was a big crowd of people present in the meeting-hall as well as in the open-air near the river. The Lord protected His children and showed us His great



The Stone-laying of a new Prayer House in Paplaka, Latvia. Pastor William Fetler presided over the proceedings.

her obedience in her childhood. The Lord tells us to teach the children to obey their parents, but our Saviour also bids goodness. From the early morning the weather was bad and rainy, but as the time of the baptismal service drew near, the clouds dispersed, as if by magic, and we had a bright sunny day. As soon as the baptism was over, and we had not even reached our homes, the weather began to change; the sky was covered again with big black clouds and it began to pour. True is the Word of God which tells us that 'all things work together for good to them that love God.' Glory be to Him for everything He sends us."

D. Shelpuk.

The way to the Throne
is the way of the Cross

GREAT ANTI-SALOON MEETING IN THE RIGA SALVATION TEMPLE

This meeting took place on November 30th at 4.00 p m. Never before in the whole of Latvia had such a Temperance Meeting been convened. Fully 2,000 people had crowded the Salvation Temple, and many more could not gain admittance. Not only every seat but every standing place was occupied.

In announcing this gathering in one of the Riga newspapers the day before, Pastor Fetler had said that this was to be a meeting for drunkards, and the invitation was therefore especially extended to all who used strong drink; and, indeed, when the meeting was to begin many such people had come to the Temple.

But already on Sunday morning there were signs of the coming blessing. After the morning Russian Gospel Service, an usher approached the pastor and said that a gentleman wanted to speak to him. The pastor met him most cordially. The gentleman was well-dressed and of intelligent looks, appearing to be a man of the better class, but one noticed at once that he was a taker of alcohol.

With earnest manner he addressed himself to the pastor and said he hed come to ask for help in order to get free from strong drink. He was asked whether he had been in the Temple before, and the answer came that this was his first visit. He had heard about this special anti-alcohol meeting, and a taxi driver had brought him to the Temple.

He said that he did not want to drink but that evil companions were leading him astray. The pastor spoke a few words of comfort to him and then led him to the pulpit steps, where they both knelt, and the pastor asked God's deliverance for this man. His address was taken so that he might be visited in his home, and he went away promising to be back for the special meeting in the afternoon.

The leaders of the Chief Latvian Anti-Alcohol Society had come to give special messages at this meeting. Among them were the President of the Society, a prominent solicitor; its Secretary, the head of a department of the Ministry of Interior; the Treasurer, a leading Methodist Minister, the President of the Greek Catholic Temperance Society of Latvia, the Director of the English Institute of Riga, etc

The programme was excellent, attractive and edifying. The Salvation Temple Choir sang a great temperance hymn, the brass band rendered exquisite music, the Sunday School Choir cheered the whole congregation as it sang in children's sweet voices from the gallery; and Pastor Fetler's English Choir took part, for the first time, some hundred or more strong, by singing the lovely American hymn, "Come and Dine."

With rapt attention people listened for over four and a half hours and then many went away very reluctantly, even then. Hundreds had stood in the passages all over the building, since all the seats were occupied, and not a few seemed to go away, after standing for four and a half hours, brighter than when they came.

The leading Latvian Monday newspaper, "Pirmdeena" ("Monday") had sent its special reporter to the gathering, and he, although somewhat humorously, and a bit sarcastically, has yet given a fairly good pen picture of the proceedings. We print this report in full below, in rough English translation, but our readers will from it gather pretty well how the public here, in some quarters, appreciate what is going on and how it impresses the minds of some.

"NOW ARE ALL THE RIGA DRUNKARDS TOGETHER"

(Translated from the Riga newspaper "Pirmdeena" ("Monday"), 1st December, 1930.)

"The Salvation Temple is overflowing to the last place: Fetler has announced 'A Big Meeting for Drunkards.' Already at the doors there is a crowd.

'Now, old man, are you coming or not?' Although the wife has not the poker in her hand the old man thinks a little and goes up to the collection plate. Fetler is not a man who will improve drunkards for nothing. 'Entrance for freewill gifts.' Now the old man becomes stubborn and does not move. But there are enough already without him. In the hall all the aisles are full, like sticks close one to another. Well experienced blue noses, younger ones just a little reddish. In places it smells of whisky, but mostly among the women folk. Among them loving conversations: — 'I am here, sister dear, on account of that same singing. I am everywhere where people can sing together. Sometimes I even get a chance to weep a little and then everything is good'... 'My son pulled me to the meetings (political election meeting) already from the morning. There was such sinful talking that I hurriedly had to come to repent'... 'I wanted to look at the drunkards'...

But as soon as the leader, Fetler, himself begins to speak the noise calms down. 'God is no policeman Who stands by everybody with a stick in His hand. Therefore, the esteemed listeners have done well in coming voluntarily to the meeting. One should not drink, but better come to me.'

The salvation of the drunkards in the Salvation Temple truly was organized according to the most modern technical demands. The advertisement of the meeting testified as to the abilities of the organizers to understand mass psychology.

Many do not go to the Salvation Temple because they have been saved from drunkenness, but because in a grand way the leaders understand how to reach their hearts. Some temperance workers truly gave their accustomed lectures about the peril of alcohol, but everything else was only a spiritual invitation to enrol in the ranks of the Fetlerites.

The whole affair began with joint singing accompanied by a brass band, 'Oh, Jerusalem awake!' Two youngish spinsters in the crowd perspiringly screeched their terrible 'The virgins with bold mind,' and at the same time looked so diligently askance at me that I almost became a temperance man myself.

The further arrangement — was a real master workman's deed. The choir, orchestra, joint reading by choir, children's created an atmosphere. Even those who had taken some alcohol, became silent. Our political parties have committed a great mistake in not having made Fetler the leader of their propaganda office. He would not ask for any expenses, but with the help of trumpets would prove to everybody what they need, and there would be even some santimes remaining for the cost. Still its not yet too late. At least its worth while to see how the thing is to be done.

The heart indeed became lighter,' said a lovely little mother, with whom we had been pressed together between chairs, when the final notes came, 'Onward, Christian soldiers.' But the drunkards came out much easier than I expected. I thought there would have been much greater danger for them."

REJECTION OF THE BIBLE LEADS TO BOLSHEVISM

An address by Miss Natalie Grushenkova at the Westminster Hall, London, on May 24th, 1930, in connection with the May Meetings of the Ridgelands College.

I am standing before you this afternoon as a representative of the mighty, yet most unhappy Empire of Russia.

I think it is hardly possible to compare the spiritual state of Russia with any heathen country we heard of this afternoon. The heathen countries did not know the Light of the World, — Russia did.

Throughout all Russian literature Russian people are called God-seekers; and so they are, in spite of atheism that seems to reign in the country. We speak of "Beautiful France," of "Faithful Germany," of "Old England," and we speak of "Holy Russia."

"Holy Russia" was by no means a jest, for it is out in the depths that she is most at home. In desolate places she finds peace. Forty thousands of Russian pilgrims went yearly to Jerusalem to worship, longing to meet the Lord; every year forty thousand Russians were seeking salvation.

And yet, this country with all its aspirations for holiness, for mysticism, for God, — has become spiritually a backslider.

How did she get into this backslidden state?

How could this nation of God-seekers, and pilgrims to Holy Places, become atheistic?

Its secret is hidden, but I will tell you:

In Russia, as in any other country, there were groups of people who were dissatisfied with the present state of things. Most of these people were young and of good education. They tried to find fault with everything; the government, social life, religion. They criticised the very foundations of life; and their criticism was of a destructive kind. These young students literally devoured books forbidden by the censorship of the Government, books of questionable soundness. They received this pernicious literature from Germany and England; literature that had already in germ the materialistic point of view, explaining in this light the creation of man and earth. Thus, doubt was thrown on the Bible; they no longer believed in its inspiration; they began to reject parts of it, mainly, the creation of man and the Deity of Jesus; neither did they believe in the life after death.

They called themselves "Deniers." The leading men of Russian thought, writers and poets, began to introduce into Russian literature these new types of "Deniers." Famous Russian writers like Lermontoff, Tourgueneff and others, give us classical examples of them. And later, these types became destructive rodents, who took advantage of the open and enormous opportunities which our loose, modern society offered.

Thus, little by little, this new line of thought was expressed in colleges and universities by professors and students — — representatives of the better or more prosperous classes. They rejected parts of the Bible, and this fell with terrible retribution upon their own heads. "His Blood be upon us and our children," came to be tragically true. For the masses — — labouring people and soldiers, began to say: "If we are told by the professors and students that man was not created as the Bible says, how can we be sure that other parts of the Bible are true? Let us reject those also."

In such a way then also the commandment, **"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's," (Ex. 20 : 17)**, in their opinion was not to be taken seriously. The bonds of spiritual and moral law broken, men brought forth the worst of their nature.

The uneducated masses — — the "proletariat," went and took away the houses, fields and money-savings of the prosperous; and of former students, now occupying positions of prominence and wealth. They went further than this — — they laid hold even on human lives. For, since they rejected the Bible and the Laws of God, there was nothing sacred left in their sight. And the poor country of Russia was filled with tears and sighing and suffering. She is smitten in her very heart and bleeding with pain.

What brought this terrible doom upon my homeland?

First of all, and above all, the rejection of **parts** of the Bible, which led to the rejection of the **whole** of the Word of God. And the latter led to all kinds of lawlessnesses (for Bolshevism is lawlessness); and lawlessness in politics, as well as modernism in theology, leads to ruin and poverty.

Let us deeply consider "the root of all evil" that brought down spiritually and otherwise the great Empire of Russia, and let us beware lest the same evil come upon us here in this land. Therefore let us resolve to **believe** in the Old Book of God and live by the **Bible.**

LIFE IN SOVIET RUSSIA

(Concluded from page 99)

Sundays, (for there is no observance of Sunday in Soviet Russia), but now they are compelled to work even after four o'clock in order that they shall not be able to take part in religious services.] Upon the brethren's refusal to do this they were almost all dismissed from work, excluded from the trade unions, and deprived of food cards, so that together with their small children they had to hunger.

The wife of our pastor is sick with heart trouble which becomes more frequent and acute, but the children, praise the Lord, are well. Their little girl of three years is especially joyful and sings hymns and says, 'God will soon send us help.'

The Union of the Godless is working energetically. They are especially watchful upon our lodgings, and if about five meet together for prayer, they at once disperse us.

BIBLES ARE CONFISCATED

Bibles are confiscated, so we therefore read the Word behind closed doors and keep it in secret places. All our children who refused to be enlisted in the godless organisations have been excluded from the schools, but **we agree that it is better for our children to remain uneducated than without God.** It is impossible to describe the fearful things we are living through. But praise the Lord, Who having allowed such hard tests to come upon us also sends His strength that we may bear it all.

Give greeting to all the believers and tell them to pray more earnestly, especially for our pastor, so that he may remain with us to the end, since but for him we should all have despaired, but he consoles and encourages us, saying that the Lord will soon help us and we are waiting for Him.

Write to us more often. You cannot understand how much joy each letter from you brings. Pray."

"Lord, to whom shall we go? Thou hast the words of eternal life."

TO HELP EVANGELIZE 182 MILLIONS OF PEOPLE

Stewardship Page of the Russian Missionary Society.

(in Great Britain, Australia, New Zealand, etc.)
and of **The Russian Faith Mission** (in America and Canada).

Lift up your eyes, and look on the fields, for they are white already unto harvest. —John. iv. 35.

How shall they hear without a preacher? And how shall they preach except they be sent? —Rom. x. 14—15.

And this I do for the Gospel's sake, that I may be partaker thereof with you. —1 Cor. ix. 23.

GOD SHALL SUPPLY ALL YOUR NEED. — Phil. iv. 19.

With thanksgiving to our **Covenant-keeping** God for His faithfulness to His servants in Jesus Christ, the following account is rendered of gifts received for the period
From **September 1st** to **30th,**
(Headquarters — **July 1st** to **September 30th**)

AMERICAN & CANADIAN SECTIONS
Treasurer: Mrs. M. BILLESTER,
476 Lauder Avenue, TORONTO, ONTARIO, CANADA

BRITISH SECTION
Treasurer: CHAS. PHILLIPS, ESQ., F. R. G. S.
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67 Castlereagh Street, Sydney, New South Wales;
General Secretary: REV. A. L. LEEDER
4 Albert Avenue, Chatswood, SYDNEY, NEW SOUTH WALES

Whatever, Lord we give to Thee,
Repaid a thousandfold will be."

GREAT BRITAIN & IRELAND
SEPTEMBER 1930

General

Rcpt. No.				
43372	Miss M. L.		6	0
78	Mrs. P.	1	0	0
85	R. F. E.	4	2	1
86	Sister A. B.	2	0	10
87	G. M. W.		2	0
95	Miss M. G.		10	0
97	Mrs. S.		10	0
43401	Faith Mission Foreign Fund.	10	0	0
02	F. B.		1	0
03	Mrs. M. E. B.	1	0	0
05	Mrs. S. H. A.		5	0
07	J. P.		5	0
09	Rev. G. D.		5	0
10	Miss C. A. E.		5	0
11	Miss L. C.		10	0
13	Anon. (Slavanka)		10	0
14	R. A. H.		2	6
17	R. E. D.		10	0
18	Mrs J. McD.		10	0
24	F. T. L.	5	0	0
28	Miss A. P.		17	6
30	Miss A B.		10	0
33	Mr. & Mrs. J. T. C.		10	0
34	Miss L. T. N.		5	0
36	Mrs. G. C. S.		5	0
45	Miss C.	1	0	0
51	Mr. G. N.		2	6
60	Miss C. M.		10	0
65	Nurse C. B. E.		10	0
78	R. H.	1	0	0
79	Mrs. A.		2	6
82	Misses M. & K.	2	10	0
85	Dr. L. K (In memory of Parents)	150	0	0
96	F. A.		3	0
43502	T. W. G.	1	1	0
05	Mrs. E. S.		10	0
12	R. H.	1	0	0
13	Mrs. L.		10	0
25	S. W. P.		3	0
26	Miss E. K.	1	0	0
33	Miss E. E.	2	0	0
38	Miss C.	2	0	0
43	Mrs. B.	1	0	0
44	Miss E. W.		10	0
53	Mrs. S.	5	0	0
58	Mr. N. L.		10	6
59	Miss E. T.		7	6
61	Miss M. T.		7	6
64	F. P. O.		3	0
68	Mrs. M. M.		3	6
71	Mrs. M. Y.		1	0
74	J. A. H.	5	0	0
75	J. S.		10	0
80	Mrs. M. S.		19	0
81	Miss A. M. G.		2	6
82	Miss M. M.		7	6
90	Miss P.		6	3
93	H. S. T.		10	0
		£210	2	2

Special for Missionary Students

43477	Mrs. P.	£12	0	0
83	Miss H. B.	3	0	0
43508	M. T. O.	3	0	0
17	Friends at "Slavanka"	11	13	9
		£29	13	9

Miscellaneous

43415	Miss B. de M. B.	£3	0	0
69	Miss W. C.		10	0
90	J. A. K.		10	0
91	S. G. F.	1	0	0
43509	Miss E. G.	2	0	0
73	Mrs. W. W.		10	0
43399	Mr. C. P. (Defence Fund)	20	0	0
		£27	10	0

Support of Missionaries

43373	Sister M. O.		5	0
74	Miss E. S.	5	0	0
75	Anon (Northampton)		4	0
76	A. McL.		10	0
77	Mrs. J. P.		10	6
79	Mrs. E. R.		2	6
81	W. W.	5	0	0
83	Mrs. M. L.	1	0	0
84	H. L. S.	1	1	0
88	Miss A. W.	2	0	0
89	Mrs. S. J. C.		5	0
90	Talbot Hall S. S.	3	7	6
91	Miss E. K.	5	0	0
93	Mrs. G.		10	0
99	Miss C. M.		10	6
43400	Miss B. C.		5	0
04	Miss L.		5	0
08	S N.		5	0
12	Dr. N. J. E.	8	8	0
22	T. D.		5	0
25	F. Bros.	1	0	0
27	Mrs. P.	50	0	0
28	Miss A. P.	1	0	0
29	Mr. & Mrs. T. L. U.	120	0	0
31	Mrs. D.		10	0
32	Mrs. J. C.		10	0
35	Mrs. C.		5	0
37	Mrs. S.	1	0	0
38	Miss J.	1	0	0
40	W. F. Y.	1	10	0
30	W. J. W.	1	0	0
41	Mrs. L.	2	10	0
42	Miss M. K.	1	0	0
44	Miss C.		5	0
46	Miss P.		5	0
47	Miss G. M. B		5	0
49	J. K. C.		5	0
50	Miss H. C.		2	6
52	Miss S. E.		5	0
53	Mrs. G.		2	0
54	Mrs. E.	100	0	6
55	Mr. L.	1	0	0
56	Mrs. A. B.	5	0	0
57	Mrs. C.	1	0	0
58	Miss T.		10	0
60	Miss C. M.	1	0	0
62	Mrs. M. N.	1	0	0
63	Mrs. G.	9	0	0
64	Miss L. E. G.	3	0	0
65	Nurse C. B. E.		10	0
66	Anon.		10	0
67	Miss E. C.	1	0	0
70	Anon.		1	0
71	T. C. L.	15	0	0
72	Miss S. M.		5	0
73	Miss F. B.	2	2	0
76	Mrs. A. E. L.		5	0
80	E. L.		7	6
81	Anon.	1	0	0
83	Miss H. B.	10	0	0
86	E. M.		10	0
87	B. P.		6	1
88	Mrs. M. G.		10	0
89	Miss A. L.	1	0	0
93	Three Sisters per P. H. R.		10	0
94	Mrs. McI.		10	0
95	Mrs. E.	1	0	0
97	Miss A. I.	1	0	0
98	J. R.		10	0
99	S. D.		2	0
43501	Mrs. S.	25	0	0
03	R. H.	1	2	6
04	Mrs. W.		2	6
06	Miss T.	1	0	0
09	Miss E. G.	5	0	0
10	W. M.		2	6
11	Miss R. G.		10	0
14	Mr. & Mrs. F. F.	2	0	0
15	A. F.	30	0	0
16	J. W.	1	0	0
17	Offering at "Slavanka"	6	3	8
21	Miss D.		5	0
22	Miss D. M.		10	0
28	A. C. L.		5	0
30	"Maranatha"	100	0	0
36	Mrs. McK.		10	0
41	Mrs. R. H.		10	0
45	Miss A. R. W.		10	0
47	Miss E. C.	1	0	0
48	Mr. & Mrs. M. A. B.		10	0
49	Full Gospel Mission per E. H. B.	2	0	0
52	Anon.	1	0	0
56	Fulham Bapt. S. S.			0
60	Wesleyan Church, Beaconsfield.	1	9	6
67	J. W. S.		3	0
72	Rev. G. M. M.	1	0	0
76	Miss P.		5	0
77	Mrs. E. B.		5	0
78	Mrs W.		5	0
83	Miss M. P.	1	1	0
84	Miss A. R. T.	1	0	0
85	Mrs. E. M.	2	0	0
86	Miss R.		10	0
87	J. D.		2	6
89	C. W. M.	1	0	0
93	H. S. T.		10	0
96	Friends at S. Shields per R. N. E.	3	19	8
		£568	15	5

Bibles & New Testaments

43404	Miss L.		5	0
06	Miss A. D.		2	6
47	Miss G. M. B.		5	0
50	Miss H. C.		2	6
68	Miss J. B. M.		10	0
91	Miss E. W.		15	0
43523	Mrs. F. W.		5	0
32	Mrs. B.		2	6
45	Miss A. R. W.		5	0
46	J. R.		2	6
57	Grange Rd. Bapt. Children's Service		17	6
63	W. S.		4	0
70	F. W. C.		10	0
91	Miss E. C.	2	0	0
92	Mr. P. H.		2	0
		£6	8	6

Orphans

43374	Miss E. S.	£5	0	0
43400	Miss B. C.		5	0
24	Miss M. duT.		5	0
43	Miss D. M.		3	0
48	Mrs. B.		10	0
43538	Gedling St. Miss. Girl's Guild	1	0	0
42	Miss Y.		7	6
45	Miss A. R. W.		10	0
79	Anon. (Folkestone)		10	0
92	Mr. P. H.		2	0
94	W. C.		1	0
97	R. M. S. London Staff.		1	10 0
		£11	2	6

Russian Sufferers' Relief

43492	Miss E. W.		15	0
435 0	Miss P.		10	0
24	W. J. P.		5	0
28	A. C. L.		2	6
41	Miss T.		2	6
36	Mrs. McK.		10	0
45	Miss A. R. W.		2	6
		£2	7	6

Work among Jews

43554	Mrs. W.	£4	0	0

Home Needs

Sundry Postages.			1	11

"The Friend of Missions"

49 Subs.		£6	0	3

Book Service

Sales		£2	3	10

Riga Tabernacle

43373	Miss E. S.	£5	0	0

WOMEN'S AUXILIARY

Per Missionary Boxes

(General Fund)

9452	Mrs. M.		5	0

BEDFORD BRANCH

9455	Mrs. T.		4	10
58	Bedford Br.		12	2
9460	Mrs. P.		7	6
63	Southbourne Br.	1	18	0
66	Mrs. O.		5	0
79	Mrs. F. E. H.		10	0
84	Miss H.		1	0
87	Miss M.		10	0
90	E. F. B.	2	11	0
94	Mr. & Mrs. D. P.		14	9
96	Miss S. B.	1	17	5
9501	Mr. & Mrs. M.		5	0
02	Mrs. E. A. C.		10	0
		£10	11	8